The olde

Fayth of greate Brittaygne,

and the newe learnynge of Englande.

Wherunto is added a symple in-
struction, concernynge the
Kinges Maiestes pro-
cedinges in the cō
munyon.

Compyled by
R. W.

Nume. xvj.

In this ye shall knowe that the lorde hath
sent me, for to do all those thinges whyche
ye see, and that I haue not inuented them
of myne owne harte.

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The Euangelist, Math. 28 Witnesseth, that Chryste sayd: all power is geuē me in heauen and earth. Go therfore & teach al nacions, Baptisig thē in ẏ name of ẏ father, and of ẏ sōne, ād of the holyghost, teaching them to obserue all thynges what soeuer I commaunded you. Theys wordes therfore (go teach all nacions) may proue the woorde of God to haue bene taught here in this Realme euen in the tyme of the Apostles and discyples of Chryst: for then this realme was tributory or payd tribute to the Romaynes, and in estimaiton wyth them. And for a farther profe, Eusebius in his Ecclesiasticall hystory, the thyrd booke and fyrst chapter/sayth: the Jewes beyng persecuted wyth all euels, the apostles and disciples of our sauiour departed to go preache by all partes of the worlde. And farther the great Chronicle of lytle brytaygne, recyteth, that Coillus, sonne of Maruis, was king in thys realme after hys father. Who in hys yonge age was brought vp in Rome. And for so muche as he knewe the maners of the Romaynes, he had them all his lyfe in honoure, and payd them yerelyē

 tribute.

tribute. For he sawe the whole worlde tri-
butours to hym. He had the princes and
the nobylytye of hys realme in greate reue-
rence, and many tymes shewed great lybe-
ralytie, in geuing them gyftes & presentes:
And also vnto those whyche lyued vertu-
ously: and for this cause was he so beloued
of all folkes, that, after hys death, they cea-
sed not to wepe. He regned longe and left
a sonne called Lucius whyche was kynge
after hys father. In whose tyme (as the
same chronicle recyteth) was a great nom-
bre of Chrystyans baptysed, whych open-
ly preached the gospell of oure sauyour and
Redemer Jesus Chryst. Who kyng Lu-
cius gladlye hearde, and he, beynge inspy-
red wyth ỹ grace of the holyghost, had a de-
syre to be chrystened, and for to obteyne the
same, sent messengers to Eleuther, then be-
ynge Bysshop of Rome, for lerned menne.
Who sent hym two Famous menne, one
called Faganus, and the other Damianus.

Who also at ther commynge, preached
before kynge Lucius, the whole lyfe and
lawe of oure sauyour and redemer Jesus
Chryste. At whose preachynge, the kynge
wythe hys whole housholde was Chrystes-
ned in the yere of Chryst, 185. And vnder ỹ

sayth

layth or beleke of one only god, were edified diuers Temples. And thus we lee ꝑ firste layth receued in thys Realme to be taught accordyng to the Golpell. For at that tyme were fewe Ceremonyes vled amonge the Chrystiās, other then were cōteyned in the golpell. And thys pure & syncere layth contynued among the Brytaynes in thys Realme tyll the yere of Chryst. 544. In which tyme (as Ranolph of Chester recyteth in the. v. boke the. 9 chapter of Polichronica) Ethelbert was kyng ouer kent. To whō Austen the monke came from Rome vnsent for, then beyng bysshop of Rome Gregory the great. Whiche Austen at his comming, rayled vp a banner of the Crosse & shewed a Table that he brought, wherein was paynted a crucyfyx, and song the Popes Letany, and layd masse, which the kig wolde not receaue at the fyrst. But shortly after, Austen persuaded the kmg ād hys people after suche a sorte, that he receaued Austens ware. And Gregory his master hearing of this, sent Austen more helpers, and wt them, sent bokes & reliques of holy saits: and thus was ꝑ new lernig brought into this reame of wt we se much yet remayning in the church, at this present daye, al

though the

the Britaynes at that time, wolde in no wise receaue, as apeareth in the same. ix. chapter. Wherupon Austen called a counsell of vij. Britysh byllhoppes, and of the most famous monkes of Bangor in wales. Who, at their comming to the counsell, an Heremite meting with them, demaunded whether they were going: and they answered to Austens counsel. Then sayd the Heremyte to them. When ye come there, if Austen ryse and mete wyth you lyke a meke Dyscyple of Christe, then receaue his doctrine, If not, returne agayne. Which they did, in that Austē shewed not him selfe meke, wherat Austē was displeased and sayd vnto them. Consēt to me in thre thinges, if ye wyll not agree to the rest. That is kepe Easter in due tyme, and Christen after the maner of the church of Rome, and preache Gods worde to the Inglysh. But they wold not consent to him. Wherupp̄ Austē made them answere, saying: he was warned by inspyracyon, that they which wolde not receaue peace of theyr brethern, shulde of hym receaue warre and wrath. Which he brought to passe. For he caused Etheldretus kyng of Northumberlād to slea. vij. M. L. mōkes of Bāgor, which lyued by

the

the sweate of theyr browes, hauing nothig to spēd. And ye saye se how this new fayth was brought into this realme. 409. yeares after the fyrst. And howe in the fyrst was preached the whole lyfe and law of our sauiour & Redeamer Jesus Christ. And in the last, wyth bloude, was set vp a banner, a crucifix, the popes Letany, and Masses, with bokes and relykes of holye saynctes. Austē denieth not, that the Britaynes kept easter, and Christened, but it was after the institucion of the apostles, and not after ye vse of the Romaynes (whiche Crucyfyed Chryst on good frydaye, & raysed hi vp on easterday) ye Romaynes vsed in theyr christening, oyle, creame, salt and spyttle, as we see at these dayes. Which vsage in those dayes the Brytaynes wolde not receaue. Foganus and Damianus taught the Brytaynes to buylde diuers Temples vnder ye fayth of one only God. Austē taught to buyld churches of peter and of paule. And sence hys successours haue taught to build churches of Austen, Dunstone, Ancelme, Blasy and Thomas becket. So that we may see, that by these meanes ye pure and siynceare trueth hath bene darkened. Full wel might Peter say, there shalbe false tea

thers among you. 2. Petri. 1. Which pryue
ly shall bring in dampnable sectes, denying
ẏ lorde that bought them. I pray you, Is
not the popish priesthod a dampnable sect/
whiche saye/ they can make theyr maker in
their masses, and offer him vp for a sacrifi
ce, whiche preuayleth the quicke and dead?
Peter myght well say/ that all such shuld
bryng vnto them selues swift dampnatyō
and that many shuld follow their dampna
ble wayes/ by which the way of truth shal
be euell spoken of. How say you (O ye po
pish bisshops ād priestes which maynteyn
Austens dampnable Ceremonyes) do ye
not cause the way of truth, which is ẏ gos
pell, to be euell spoken of? Axe such as ron-
ne in dennes and corners to saye, and heare
masses, ād take holybread, and holy water/
with such lyke/ and they wyll speake euell
of ẏ gospell/ saying, it was neuer mery sen
ce it was preached. Therfore, leaste ye brīg
swyft dampnacion vppon you, leaue Bala
ams marke, and confesse wyth Peter that
ye haue denied Chryst/ and also that wyth
Paule ye haue persecuted Chryste/ and be
no more ashamed to returne vnto Chryst,
then was Peter and Paule. For truly so
loug as ye say Masse and lyfte the breade

and

and wyne aboue your heades/ geuynge the peple to vnderstande your masse to be vayl lable for quycke and deade. Ye denye the lord that bought you, and serue not Chryst, but Antychrist/ as wytnesseth. s. Barnarde in his. xxxiij. sermon vppon the cantycles/ saying: they are the ministers of Chryst & serue antichryst. They walke (sayth he) in the honours of the goodes of the Lord, to the which lord, they do no honour: Irō hence (sayth he) commeth the bewty of the harlot, wthou seest dayly decked like players. And farther, he being ashamed with the couetousnes and pryde whiche then reygned and yet reygneth amonge you, sayth vppō the. ix. psalme. Almoost all Christians seke theyr owne proffyt, and not that of Jesus Chryst. And haue altered the offices of the Ecclesiasticall dignitie to vnshamefull gaynes and workes of darkenes. In these thīges (saythe he) is not sought the health of soules/ but the voluptuousnes of Ryches. And herefore are ẏi shauē, herefor frequēt they the churches, celebratyng masses and syngyng psalmes. Thus ye se howe the forefathers abhorred these thyngs whych reygne yet at thys daye. Therfore let the Masse go agayne to Rome, wyth all Au-

stens

stens trynkets and cleaue to the lordes sup
per, in the wh is declared howe that Chryst
ste offered his body for vs, and shedde hys
bloude for the remyssion of our synnes: as
hereafter shalbe declared, after the mynde
of the auncient doctours: whiche ye maye
perceaue is conformable to the scriptures,
where as ỳ aduersaryes haue not the doc
trine, which is agreable wyth ỳ same, but
fayned fantasyes and auncient customes,
which the apostles abhorred. And therfore
Peter bad vs remember the wordes wh
the were told vs before of the holy prophe
tes, and also the commaundementes of vs
(sayth he) that be apostles of the lorde and
Sauyour. ij. Petri. iij. And Chryste sayd
Luke the. x. He that heareth you, herreth me
and he that despyseth you, despyseth me.
And he that despyseth me, despiseth hym
that sent me. Wherfore let vs not despyse
Chryst and his apostles least ỳ pla
ges which fell vppon the Jewes
for theyr ingratitude, fall vp
pon vs. Wherof the lorde
defende vs.
Amen.

Finis.

A Simple Instruction concernynge the kinges maiesties proceedinges in the communion.

Numer. xvi.

In thys ye shall know that the lorde hath sent me for to do all those thynges which ye see, and that I haue not inuented them of myne owne harte.

A Symple instruction con-
cerning the kinges ma
iesties procedinges in
the Communion.

Gentell Reader/ It is not vnknowen what an occa-
syon of sclaunder dyuers haue taken, in that the kin-
ges Maiestie wyth hys honourable Counsel, hath
gone about to alter or take away the abuse of the communion, vsed in the Masse, both contrarye to Chrystes institucion and the ministracion of the Apostles and catholyke fathers in the prymatiue Church. And for so muche as the same abuse of the cõmu-
nion hath been many yeares in estimacion, and counted holy: the ignorant and vnlear-
ned (for lacke of Godly instruction) esteme the same abuse called the Masse, to be the principall poynt of Chrystianitie, to whom the alterynge therof apeareth very straũge. But if such parsones, to whom it apeareth straunge, wolde but ponder and way, how our forefathers haue been robbed, and the common welth decayed through the abuse of the Masse: they shuld sone perceaue the

dyf

dyfference betwene the communion and it. And that the kynges maiestie and hys honourable counsell, doth but as they be commaunded by Gods worde. Consyderynge that Saules Kyngdome was taken from hym for euer / for that he disobeyed Gods worde. And agayne / callyng to remēbraūce, ẏ great & manyfold vyctoryes / w̄ God gaue to such kinges and rulers as obeyed hys worde, wyth the dyscommendacyons of the euell, and the commendacions of the good, as appeareth in the. vi. laste chapters of Ecclesiasticus. Amonge which / Ezechias in the. 48. chapter / is commended after thys sorte. For Ezechias had done the thīge that pleased the lorde / and remayned stedfastlye in the waye of Dauid hys Father. Nowe Ezechias brake downe the brasen serpent / which Moyses / as apeareth Numer. 21. Set vp for a token. 700. yeares ād odde, before the commyng of Ezechias / the which the priestes of the Israelites after the death of Moyses / abused, and gaue it a new name / and called it Nehusthan, euē as our popish priestes styl do abuse the lordes supper or communion / callynge it styll a new name: Missa or Masse. But what dyd Ezechias after he sawe the abuse of

the

the brasen serpent? Dyd he regarde mans doctrine, or the auncient custome, because it had bene abused .vij. C. years? No forsoth, he regarded none of these thynges. But the scrypture, Reg. iiij. the. xviij. chapter, sayth he brake down the brasen Serpent whych moyses had made. For vnto that tyme, had the chyldren of Israell brent incense vnto it, and called it Nehusthan. Wherfore deare Reader, marueil not at the Kynges Maiestyes procedynges, so longe as he hath the scrypture for hym. And loke that thou advoide and eschue the procedinges of the pope and his sworne soldiers, whych are wholy agaynst God and hys word: as are: Wynchesters, Smythes, Perynes & other lyke, By whose bookes thow mayest playnelye perceaue them to flee from the scryptures. Mayntaynynge superstycyon and false fayned relygion. Yes, euen the masse Whych is a derogation to chrystes bloud. For Chryst left the Sacrament of hys body and bloud, in bread and wyne to be eaten and dronken in the remembraunce of hys death and passion: and not to be loked at, as the Israelytes dyd at the brasen serpent. For the serpent was set vppe for a token of Chrystes passion, then to come, which the Israelites

loke d for as witnesseth. S. Johnin the. 3
chapt. saying: As Moises lyft vp the ser=
pent in the wyldernes, euen so must the sō
ne of man be lift vp, that who soeuer bele
euth in him, shal not perysh, but haue euer=
lasting life. Thus, euen as the serpēt was
a fygure of Chrystes passion, then to come,
as witnesseth Moyses Deutere. xviij. say
ing. And the lorde sayd vnto me, they haue
well spoken, I wyll rayse them vp a pro=
phet from among theyr brethern, lyke vn=
to the, & will put my wordes in his mouth
and he shall speake vnto them all that I
shall commaund him: and who soeuer wyl
not harken to my woordes whiche he shall
speake in my name, of hym wyll I require
ät. O ye papistes, why wyll ye not harken
to the wordes of Chryst the great prophet
which he spake of his communion, in Ma
thew, Marke and Luke? And also to the
ministraciō of Paul. 1. Cor. 11. Who sayth,
as often as ye eate thys bread, and drynke
thys cuppe, ye shall shew the lordes death
tyll he come. Here we se, howe in eatyng
and drinkig, through fayth, is declared vn
to vs, howe that Chryst offered his bodye,
and shedde hys Bloude vppon the Crosse,
for the Remyssyon of Synnes, ones for
all.

all. Paule sayeth not, as often as the preest lyfteth the breade and wyne aboue his shauen crowne, for the Papystes togalcat, ye shall shew the lordes death tyll he com, but he sayeth, as often as ye eate of thys breade, and drinke of this cuppe / ye shall shew the lordes death tyll he come. And thys is also the mynde of ỹ auncient catholyk fathers, to receaue it as a memorjall of hys death, and not to eate it thinkyng or beleuing him to be there ryallye, as he was borne of the virgin mary.

For. Sayncte Iustin in hys Booke intituled the christian diuinitie, alleagynge the fyrste Epystle and the fyrste chapter of Paule to Timot. He is (sayth he) immortall, for so much as he can not dye. But ouer all where as the scripture of the one parte and of the other / in the canonicall bokes setteth furth the mouing of the soule in God eyther the humayne mẽbres / that is to say the head, the eares, the eyes and other lyke / they ought not to be vnderstande carnally, after the storye, as they are vnderstande of the Iewes, and diuerse other heretikes sauouryng carnally, which esteme God to be corporall and locall. But all thinges ought

spiritually vnderstande and confessed of hē.

If any beleue that in God are humayne Members eyther mouynge of the Soul: without doubte, he forgeth ydolles in hys harte. Item. s. Beda in hys recolectyon, & also. S. Austen in his sermon made to the people at the communyon. My brethren (saye they) Herefore are these thynges called Sacramentes, forlo muche as in them there is one thynge seen, and an other vnderstand. That which is sene, is a corporall thynge, But that thynge whych is vnderstand, hath a spyrytuall frute. The sayd Austen in his. xxx. treatise vpon. S. John sayth: The body of Chryste is rysen from death, and must be in one place. Also in hys boke agaynst Adamantum, the xij Chapter sayth: these thre thynges: The bloude ys sprete. This is my body, ād the stone was Chryste, He teacheth these thynges to be spoken as though he spake by a fygure in Signe and sygnyfiynge and amonge other thynges, sayth these woordes: I maye expound thys commaundemēt to be a token, for the lord doubted not to saye, thys is my body, when he gaue the signe of his body. Also SAYNCTE Ambrose vpon the fyrste Epystell, the Aleauenth Chappyter

to

to the Corinthians sayeth. In so much as we are delyuered by the death of the lorde, hauing remembraunce of the same in eating and drinking signifieth the body and bloude whyche hathe been offered for vs. Also. S. Cipriane in the seconde booke of hys Epystle, the iij. chapter, sayth: for so much as in al sacrifices we make mēcion of the passion of Christ. For the lordes passion is ỳ sacrifice that we offer. We ought not to do otherwyse thē he hath done. For the scripture sayth as often as ye eate this breade, and drynke this chalyce, ye anounce or declare the death of Christ tyll he come. Then as often as we offer the chalyce in the remembraunce of the lorde and of hys passion: we do ỳ, which apeareth to haue been done of the lorde. Good Reader, here haue ye sufficient Aucthours, both of the scryptures and also of the Catholyke doctoures: agaynste the transubstancyon and the abuse of the masse: whych: if God permyt: ye maye see no lesse abused: then was ỳ brasen serpēt. For euen as the wicked pryestes of the Israelytes sencedthe brasen serpent geuyng it a new name callyng it Nehustan: geuyng the ISRAELYTES to

vn-

vnderstande that by it they receaued theyr
health. Euen so hath the po
pe and pappystes inuented the transubstan-
ciation in one kynde, geuing the Christyáns
to vnderstand that CHRIST is wholy in that kynde which is hanged ouer the
alter, euen as he was borne of hys Blessed
mother the virgyn mary. And therfore do
the papistes kneele to it, put of theyr cappes
to it, knock theyr brestes before it, and theur
priestes sence it. But truly assured I am
that the popish prestes haue euen so good
scriptures to proue this, as the Israelites
had to proue theyr Mehusthan. Wherfore
let no man murmer agaynst the Kynges
maiesties proceedinges. For his grace hath
the scryptures for hym, where the aduer-
saryes haue none. And that maye be well
gathered by theyr seking of insurrections,
and in styrring the scottes and frenchmen
agaynst the Kynges maiestie. Thys is no
new, but an auncient practyse of theyrs,
as ye may well perceaue in Tindals prac-
tyse of prelates. But by Gods helpe,
his grace wyth his honourable counsell, in
that they go about, to set furth the glory of
God, in restoryng ỹ cõmunió according to
the first institucion set furth by Christ as
it apea-

se apeareth in the scriptures, not seking te-
porall possessyons, which the papistes, tho-
row theyr malice, haue gotten contrary to
the worde of God, in muche greater abun
daunce then the scripture permitteth them.
The kinges grace I say, in so doyng, shall
obteyne no lesse prayse for euer, then Ec-
clesiasticus setteth furth of the foresayd ki
ges, in the latter chapter of his boke: And
to the contrarye all they that murmer or
grudge agaynst his maiesties proceedinges,
without doubt God shall confounde them,
as he dyd the Ennemies of Dauid, Eze-
chias, & Josias with many other. I pray
you, what a goodly prayse setteth Eccles-
asticus forth in his .44. chapter of Josias.
Sayth he not, the remébraunce of Josias
is lyke as whē ỹ apothecary maketh ma-
ny precious swete smellyng thinges toge-
ther, his remébraunce shalbe swete as ho-
ny in all monethes, & as ỹ playing of mu-
syke by ỹ wyne: he was appoynted to tur
ne the people agayne, and to take away all
abhominacions of the vngodly. He derec
ted his harte vnto the lord, and in the time
of the vngodly he set vp the worshyppe of
GOD agayne. All kynges excepte
Dauid, Ezechias and Josias cómited mis-

kednes: for euen the kinges of Juda also forsoke the law of God. Oh God, I wold the papistes wolde remembre this saying: and search whether the Christian kynges haue forsaken the lawes of God or not. I dare wel write, that they can not deny, but that they haue. Wherfore if such to whom the kinges maiestie and his honorable cou̅sell shall commyt the reformatyon of hys graces procedynges, agaynst the abuses of Gods word, do seke the worlds substau̅ce vnder ỳ pretence of ỳ setting furth of Gods word not caring, so they get substaunce wh at cōmeth of Gods word, as partlye hath apeared in these our dayes, both in the clergy and also in the laytye. It wylbe a slau̅der to oure Relygion in those dayes as it was euen in the Primatiue churche, as appeareth in the seuenth boke, the. xvij. chapt. of Eusebius ecclesiasticall history, of Paulus Samosatenus a bysshop of Antioch, of whom is said, yf we speake of his pride it was Intollerable: For he shewed hym selfe more lyke a captayne then a bysshop, for so much as in going by the streates, he bled a marueloule pryde, in reading the letters which were sent hym: before the people, naming the answeares to hys secreta-

ries

taries whych accompanyed hym / hauynge so great a nombre of folke which went before hym: and a great multytude following hym, in such maner ꝑ all they which sawe hym abhorred, hys pryde, and for the same, blamed our Relygion. Oh. GOD / doth not the pryde of the bysshopes in these our dayes, resemble the same Paules pryde? Ye that lysteth to rede the forsayd chapter out / shall see muche. But thankes be vnto the lorde, who hath geuen the same power vnto the Kinges Maiestie in these dayes / which he gaue to Aurelyan the emperour in those dayes which was; that he gaue power to the metrapolytane and other fayth full bysshopes: to depose the sayde Paule; and set an other in hys place; whyche dyd preach the worde of God: and not his owne thinkinge: as Paule dyd; as appeareth in the sayd chapter. Truly / if this pryde be not lefte both in the Laytie and also in the the Clergye / God wyll plage the worlde / and that very shortlye: for Gods worde is not mans inuencion, but the very wyll and worke of God, as witnesseth Peter in his second Epystle the fyrst Chapter / saying: know fyrst that no prophetie in the scriptures, is done of any priuate interpretacion.

For

For the prophecy was neuer wrought by the will of man, but the holy men of God spake as they were moued of the holy goste. And this made vled the apostles, geuinge credyte to Gods worde both in theyr teachinge & also in theyr ministracion, as wyll nedeth. sainct Peter in his fyrst epystle the fourth chapter sayinge if any man speake, let him talke as though he spake the wordes of God. If any mā minister, let hym do it as of the habilytie whiche God mynystreth vnto him. And ỹ primatiue church stode by the scriptures as Eusebius in his iij. boke the. x. chapter witnesseth, sayinge By the which thinges (sayth he) it is euydent in what reuerence we vse oure scriptures, the which of so long tyme and by so many ages as is past, was neuer mā that durst adde, take away or chaunge any thinge: but all men of our relygion haue thys stedfast sayth, and beleue thē to be reuelacions of God, & stande to this boke, & for to defende ỹ same, if nede require, will willyngly lose theyr lyues. He sayth not they will make insurrections and styre the people against their prince, as the papists haue done these. 1200 yeres, for the maintenaunce of theyr fayned tradicions & auncient cu

stomes

stumes: thys is the very nature of all tho
se which maintayne vnwrytten Verityes.
But ẏ nature of gods peple is not of this
kīde, but their nature is, to opē ẏ fautes of
prīces & of their subjectes, wͭ they see led cō
trary to the scriptures/ & gently shewe the
plages set furth in the scrypture/ for diso-
being Gods worde, & rather to suffre de-
ath, then to seke the displeasure or destruc-
tion of theyr prynces, & rather vse paules
trade in theyr preachyng. i. Cor. xv. saying
I delyuered vnto you that whych I also
receaued, how ẏ Chryst dyed for our syn-
nes according to the scripturs, & ẏ he was
buryed/ & that he rose agayne the. iij. day.
Paul sayth not, I delyuered vnto you our
aūcient fathers custumes/ nor yet their fay
ned & inuēted ceremonies wͭ had stande so
many. C. ycres. But he saith he delyuered
ẏ wͭ he receaued, wͭ was, how ẏ chryst dyed
for our synnes according to the scriptures
& therfore sayth paul. Gal. i. Though we
our selues (saith he) or an aūgell frō heauē
preach any other gospell to you thē ẏ ye ha
ue receaued, holde hi accursed. O mercifull
God, what shall we say to those, wͭ maītey
ne the popysh masse and ceremonies in the
which he is not declared one Tytle, Howe
chryst

Chryst dyed for our sinnes/according to ẏ scripturs: For truly ẏ chatholyke fathers abhorred thē: euen in the primatiue church. As hereafter thou mayst perceaue. And fyrst Castus bysshoppe sayth in his. v. boke. He the which presumeth to follow the custume in contempnyng the veritie/eyther he is enuyous and malycious agaynst his brethern to whome the verytie is opened, or els he is vnthankfull to God, by whose inspiration his church is instructed. Also Ciprian ad Pompeium, agaynst Steuēs Epystle, sayth. The custume which is rysē wt som, ought not to let the verytie to haue lesse place, to thintent ẏ the veritie shulde not vanquish. For custum without veritē is auncientnes of errour. Wherfore in leanyng, the errour, let vs follow the veritie. Also Austen in his. iij. boke of Baptysme, the. ix. chapter. And are also the wordes of Honoratus Attuca, sayinge: seying Chryste is the veritie/ we ought rather to follow the veritie then the custume. Also Felix Bysshop sayth: let none set the custume before the veritie, for reason & veritie wyll alwayes put furth custume. Also. s. Ciprian ad Cecilium in hys seconde Booke the thyrde Chapter/sayeth. If ye doo that

whych

whiche I commaunde you / from henses
forth wyll I not call you seruauntes, but
frendes. Yea and that Chryst ought only
to be heard, the father witnesseth from hea
uen, saying: This is my welbeloued sonne
in whom I delyte, heare him. Wherfore if
it be so that Christ ought only to be heard,
we ought not to care what thing any before
vs hath estemed to be good, but those thin-
ges which Chryst teacheth, who was befo
re all other. Neyther must we follow mā
nes custume but the veritie of God. For
the lorde sayd by Esay the prophet. They
honour me without cause / and teache the
commaundementes and doctryne of men.
And also in the Gospell, why do ye trans-
gresse the commaundementes of God, to
stablysh your owne tradicions? Wherfore
(dere brethern) if anye one of our predece-
sours, through ignorauncе or symplycitie
haue not obserued and kept that which the
lord hath taught vs to do, eyther by exam
ple or doctryne, it may be reputed to sym-
plicitie, and may be forgeuen thē through
indulgence of the lorde. But it may not be
forgeuen vs which now are instructed of
the lorde: but it is expedient for vs to send
letters to our companions, that the lordes

God

gospel & his doctrine be kept ouer al, & ẏ we
wdraw vs not fcō ẏ wt chryst hath taught
& done. Here ye se how ẏ catholik fathers
are against mannes doctryne and auncient
custume/ Whose doctryne is conformable
wyth the apostles doctryne, as peter wryt-
teth in hys second Epystell the.iij. Chapt.
Remembre the woordes whych were tol
de before of the holy Prophetes, and also
the commaundementes of vs that be ẏ A-
postles of the Lorde and sauyour. Trulye
we haue not in the scryptures that the A-
postles had any cōmaundment to set furth
the masse or any suche Ceremonie as hath
bene, and as some are yet in the church, for
the Apostles had suffred before any cere-
mony was receued into the church, as wit-
nesseth al auncient Chronicles. For it was
Cix. yeares after christs incarnation, whē
Alexander made the fyrst holy water. A-
bout the yere.cxxix. Telphorus made the
lent. About ẏ yere of.iic.xiiij. Cepherinus
made or ordeyned a chalyce of glasse/ & ma-
de the fyrste Sacrifyce. About.iic.lxx. Fe-
lix ordeyned the hallowynge of the aulters
About.ij.clxxxi. Caius ordeyned the pryes-
tes shauen ordres. About the yeare of
iij.c.xiij. Syluester ordeyned creame and
oyle to be hallowed of bysshops. About an

no.iiij.c.xix. sosynus ordeyned ẏ halowig of the font on Easter euen, and the paschal taper. About anno.iiij.c.xlij. Mamercus bysshop of Vienna ordeyned gang weke. About ãno v.c.xxiiii. Felix ẏ.iiij. ordeyned ẏ anealing of ẏ sycke. About the yere.v.c liij. Pelagius ordeyned masse of requiem, for ẏ dead. about an.vi.c.xxij. Bonifacius the.v. ordeyned ẏ churchyardes to be sanctuary. About the yere of.vij.c.xxxij. Gregory the.iij. set vp Images, causing the people to honour them, contrary to a counsell holden in Constantinople by Leo the.iiij. Emperour with.iij.c. and. xxx. bysshops. In the whych counsell Images were condemned and burned, yea euen the very picture of Chryst. About the yeare.vij.c.lij. Steuen the.iij. caused him self to be born on mens shulders. About the yeare of.vij. c.lx. Paulus ordeyned church halowyng. About the yeare. M.lxxiij. Gregorye the vij. ordeyned that priestes shulde kepe no wyues nor concubines, and forbadde to eate flesh on the satterdayes. Aboute anno. M.lxxxvij. Urbanus the.ij. ordeyned excommunication. About anno. M.c.xcviij. Innocencius the iij ordeyned anticular cõfession, to bring in holy belles, holy palme, BEADES and Asshes wyth all other

fayned fantasies which (as before is sayd) ye haue not in the testament any such doctrine set forth by Christe nor none of hys apostles. Wherfore doctour smyth and all those which write or preache theis vnwritten verities to be receaued by the tradicion of the apostles, do bely Christ and his apostles. For the apostles had suffred and were all dead almost .xx. yeres before the fyrst ceremony was inuented, as ye herein may perceaue. Wherfore Paule foreseing (by the spirite of prophetie) that such false and erronious doctrine shulde com, geuith warning vnto Timo. in the .iij. chapter of hys fyrst Epystle, saying / The spyrite speaketh euidently, that in the latter dayes some shall departe from the fayth / and shall geue hede vnto spirites of errour and deuelysh doctryne of them whych speake false thorow hypocrisy, & haue theyr consciences marked with an whote Iron / forbidding to mary, & commaunding to abstayne frō Meates whiche GOD hathe created to be receaued with geuing thankes. Yea and Paule to the Gallath. sayth / as I sayde before, so say I now agayne / if any manne preache vnto you any other thing then that ye haue receaued / holde himself

curſed

cursed. Wherfore (this saying consydered) no manne can gather by Paules doctryne, but that al those ceremonies before recited, were neuer receaued of Paule nor yet of none of the apostles. By the which it followeth that all those which preach these ceremonies to the peple, are accursed by Paule: for so much as they were not receaued when Paule preached the curse. Therfore let vs repent and beleue Gods worde, seing it hath pleased him to opē it vnto vs, in these our days. For if it had bene so plētyfully opened vnto our forefathers: the bysshops of Rome ād theyr maynteyners could neuer haue preuayled agaynst Christen princes as they haue done, neyther yet maynteyned their inuented ceremonyes, agaynst the which the catholyk fathers wrote, euen when they were inuented as here in apeareth. For Eusebius wrote aboute anno. c. lxix. Origen a about. ii. c. xxv. Cyprian about. ij. c. lix. Chrisostom about. iiij c. xiij. Jerome about. iiij. c. xxix. Austen a aboute. iiij. c. xxx vij. These men with dyuers other haue written agaynst their tradicions, euery one in his tyme, as appeareth in their workes. But ẏ occasion why ẏ scripturs & these catholyke mēs workes

myght not take place/was for lacke of the
prynt. For in the primatiue church, and vn
to such time that God had sent the prynt/
it was a greate thyng for a man to wryte
a byble, yea/almuch as a man myght do in
his whole life. Wherfor for lacke of gods
woorde, the people myght not come to the
knowledge of the bishop of Romes deue-
lyshe invencion. Yea, and we may be sure in
case the scriptures had been as plentyfull
and as lefull to euery man in the primatiue
church/as they are now in these our dayes/
the ātichristes of Rome & all their sprites
shuld haue had as much to do in the setting
vp of thē as men haue now in the pulling
downe of them. For the holy Scriptures
were then in few mens handes so that the
Christians had not to stablish thē selues in
Christ, but only by ỳ preachers. And after
ỳ ỳ apostles & sincere pachers, were depar
ted to god/thē begā ỳ Romish bishops to
stablish their earthly kingdō, & to become
lordes of ỳ whole christen relygiō, as well
ouer ỳ prices as ouer their subiectes, as it
may apeare by auncient chronicles. For in
ỳ .x. boke ỳ .vi. chap of Eusebius wordes it
is mēcioned, howe ỳ in ỳ counsell of Nice
holdē by ỳ emperour cōstatine ỳ great, was

decrees

o ecreed that the aunciene custumes shulde be kept in Alexandria & in the citie of Rome: to wyt, that the bysshop of Alexandria shulde haue the charge of the churches in Egypt: and he in Rome, of the churches in Rome and about Rome. Now, this Christen counsell being kept. iiij. c. yeares after Chryst/ coulde not fynde the Romish bysshop. Christes successour/ but only ouer ye churches of Rome & about rome. I pray you from whence cam hys auctoritie sence to be called Chrystes successoure ouer the whole christen congregaciōs: y fit had com from Christ, this counsell (no doubt) wold haue found it. Truly I can not gather of whome he receaued it, onles he receaued it of that deuell that wolde haue had Chryst to fall downe and honour him/ as is written Mathew. iiij. but Christ bad him avoyde, but I thinke Syluester sent for him ād receaued that which Chryst refused/ and it maye well appeare to be from thence. For sence the same pope syluester receaued the possessions, which was almost. iiij. c. yeres after CHRIST, he & his successours for the most part haue euer sence persecuted the trewe CHRYSTYANES

and that ye may perceaue the letting furth of the scryptures in those dayes was not for euery man by the reasō it was so chargeable. But it was onely a prynces worke as Theodoryke bishop of Cirocopolis in the fyrst booke of hys story the. xvi. chapter maketh mencion of an Epystle sent by the forsayde constantine to Eusebuis, the tenour whereof is this. It hath semed vs good to sygnyfye vnto the, that thou prepare .L. volumes of the scryptures, and pryncypally those the which thou knowest to be necessary to the institucion, doctryne and vsage which hath been accustumed to be geuen to the churches, and let them be writē in good Parchement and well trimed by good workmen, hauing good knowledge in the arte of the scryptures. And we also haue sēt letters to our generall gouernour of the prouinces, to take charge and dyligētly to minister al thynges necessary, to the restoring of the same volumes, and it to be thy worke and dilygently to enforce thy selfe that the same volumes maye be shortly ready and apparelled as it appertayneth. And further by the authoryte of our letters, Sealed by vs, sent to the, we geue the power to take and vse openly .ij. Charets

or cartes to cause the sayd volumes dyly-
gently to be conueyed to the citie of constā
tinople. Gētle reader/here mayye se what
paynes and charges it was to thys noble
Emperour to set furth the scryptures, in
those dayes. John Caryon sayth in the. 3.
boke of hys chronicle that thys constanti-
ne caused the newe Testament to be car-
ryed before him for a wytnes of hys faith
I praye you wherfore dyd constantine set
furth these scryptures. Truly because ẏ
wicked Dyoclesyan the. xxxv. Emperour
in the. ix. yeare of hys reygne/which was
about the yeare of Chryst. 288. as Carion
wrytteth/dyd as appeareth in the seuenth
boke the second chapter of Eusebius story
cause thys proclamacyon followyng/to be
proclaymed, which was that the churches
of the christyans whiche myght be founde
shuld be ouerthrowen to the fondacions &
the bokes and scryptures burned, and that
all those of ẏ relygyon, wͦ had any dignitie
or office, shuld be put forth & remaine asha-
mer, and ẏ those slaues which perseuered
in the chrysten fayth myght not obtayne ly-
bertie, the occasyon herof was, that the he-
retyke Manicheus, had sowen dissention
amonge the chrystians. O Lorde haue we
not had thy scrypturs brent in our dayes?

Yf we aske wynchester and London/they wyll saye, yea: yea, and so say I to: But ye may beleue me, I was very heauy whē I heard of it, yea/ and as heauye as they are now sory that they be printed agayne. But thankes be to the lorde, our kinges maiestē may go farther wyth hundreth pounde in printing, then constantine might haue done wyth thre thousand pounde in wrytynge. For the lacke of bokes caused the bysshops of Rome and his ayders to preuayle in all counsels sence the fyrst: Yea and in all the xxiii. scismes past/to rule all thīges as they wolde/and to make what they wolde, and disalow what they wolde. But in this, the xxiiii. scisme or deuision I trust the bysshope of Rome and all his Papistes shall be ouerthrowen through ẏ word of GOD, which by the prynt is aboūdantly spredde abrode in all Chrystendome : A worke which God neuer opened to man, sence the worlde begantyll the yeare of Chryst. M iiii. c. lii. which in that yere was opened to one called Johannes faustius in the Cytie of Magunce or menth in Germany.

Wherfore let vs giue god thākes & reioyce that he hath sēt vs, in these our dayes, that science wherby al those that loue the lyght

may

maye haue the same, for a lytle charges/ I meane the worde of God who is the Auc=thour of lyght. By whose lyght, the kyngs maiestye with hys honorable cōsel goeth about to ouerthrowe the Popes mastres Missa, the successour of the Israelytes/ ne husthan. Wherfor/ let vs daily pray to ye lorde the Aucthour of the canonicall scryptures/ that he wyll pro sper the Kinges maies=tie with my Lorde protectour and his hono=rable cō=sell/ in the setting furth of his worde: So that through hys helpe, they may ouercome the ennemies of the same hys worde and of his graces royalmes and dominions, Amen.

Finis.